THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 3. SEPTEMBER, 1889. No. 2

MEDICAL MISSIONS.

A Medical Missionary is not only a man or woman sent to a heathen country to practice medicine, but a Christian man or woman *thoroughly* qualified, sent to heal the body and to try to heal the soul. Medical missionary work is the professional work done by educated physicians, men and women, at the same time bringing the gospel, and endeavoring to give the bread of life.

That little *comparatively* has been done and that we as a Christian people have been slow to take advantage of this branch of mission work, we admit; but a great work has been done the last twenty years, and it is now receiving new attention, as we realize more and more the need of medical missionaries.

As early as 1730 and 1732, two physicians were sent out for the Tranquebar and Madras missions, and their influence was at the time recognized as one of the chief reasons of the success of those missions. Medical missionaries were sent to India, Persia, China and other countries early in the eighteenth century. In their letters and reports they all repeat the same pathetic story.

In all heathen countries the people are superstitious, ignorant and degraded, and must remain so until the light of the gospel sheds its rays over their homes and changes their lives.

It is a mistake for us to imagine that they have no physicians in heathen countries. In China we are told every tramp can call himself a doctor. In Japan they still thrust needles through the body for certain ailments, although in the cities and larger towns there are now well educated native physicians, a few of whom are women. In Siam the patients are dosed with *liquids*, often taking sixteen quarts a day. Doctors are many but physicians of education and common sense are very few indeed. Thousands are killed by barbarous treatment and conformity to *cruel* customs.

We find in Palestine, medical missionasies, seven in number, are sent out to the Jews, supported by British societies, the oldest station being at Jerusalem. In Siam the work is encouraged by the king and a hospital is being built. In China and India, hospitals are being built and schools for the training of native assistants and nurses are being supported.

Dr. Valentine, of Scotland, was sent out to India by the United Presbyterian Board in 1861. One change given by

when leaving his country was this: "You will regard yourself as a *pioneer* or herald of the ordained missionary, and as one whose duty it is to remove as far as you can obstructions out of his path." Has it not been proved that this has been the case in all countries?

I might tell you of many successful missionaries and stations, but I wish to notice the branch of the work nearest my heart—women's medical work. This subject touches the heart of every sister in this Christian land, when the true facts are known. We are told that the "zenana system, with its rigid seclusion, hides a terrible amount of neglected disease and unrelieved suffering." Prominent missionaries and their faithful wives had written from time to time of the importance of sending out *women*, *qualified* to practice medicine. They felt sure a woman physician could obtain admission where even the wives could not.

We have mentioned the heathen as a class, but when we investigate the condition of the mothers, wives and daughters, we find it deplorable. In this country where woman is regarded as man's equal and helpmeet, we can scarcely believe that in some countries woman is looked upon as a "necessary evil" not fit to be a companion of man. In all pagan countries, regarded as inferior to to man, very little attention is paid to to her education. Whether she is rich or poor she is alike ignorant. Yet remember these heathen sisters are subject to the same diseases we are; yes, more by inheritance and by a disregard of the laws of health.

America stands first in this movement. Mrs. Hale, of Philadelphia, formed a society in 1851, the object of which was to "Aid the work of foreign missions by sending out young women as physicians to minister to the wants of women in heathen countries." Mrs. Hale wrote a number of editorials in Godey's Lady's Book, of which she was then editor. That she was in advance of the time is evident, for it was many years before she had the pleasure of helping to send one.

One or two reasons we can easily understand. 1st, In our own country in those days it was not considered proper for a woman to study medicine. Mrs. Bainbridge tells us that her mother's pastor refused to see her after she became an M. D. 2d, Our war came, turning our thoughts to our own country, and our time and money were spent on our suffering and needy ones at home.

Another generation has come upon the stage, and we are today a prosperous country. Advancing in every way woman by pluck, perseverence and common sense has won her way even into the *Medical College*.

In 1869 the subject was revived, and a young lady was found willing to go, Dr. Clara Swain. Plans were perfected and she was sent out to India, by the Women's Foreign Missionary Society of the Methodist Episcopal church of which she was a member. Other young women followed and now the Methodist and Presbyterian denominations support quite a number in that field.

The field in China, while differing in many respects from that of India, is in other respects similar. The women of the upper and middle classes are kept in seclusion and the absence of proper medical care is the same in both countries. The same denomination had the honor of sending the first Woman medical missionary, four years later to China, and now the different Protestant denominations support seventy-nine medical missionaries of whom twenty-seven are women. As schools open up and the male population become more enlightened, they seem to feel the condition of their women, but on account of custom and caste cannot consent to have a male physician attend them, and if they do overcome these with what care are they guarded?

When Dr. Valentine, of India, was sent for to visit the Maharanee, he sat outside of a curtain with a slave girl by his side; inside the curtain sat another slave girl by the patient. The Doctor asked his questions to the girl by his side, she to the one inside and she to the Princess, the answer coming back in the same way. How different the case of Lady Hi, of China. When the Viceroy called two foreign physicians to attend her, Dr. Mackenzie knowing he would not be permitted to see the patient, requested that Dr. Lenora Howard, of Pekin, be sent for to assist them and by her constant care and presence in the palace, Lady Hi's health was restored. These two cases resulted in a *grand opening* in both countries for medical missionaries.

India and China have been the fields where this branch of work seemed most needed, but wherever we find women degraded and kept in seclusion, the female physician is indespensible if the work is carried on properly. Miss Smith of our own mission in Cairo writes: "I wish so much that we could have a *medical missionary lady*. She could do a great deal of good."

A Princess of Eastern Africa after learning of the care women received in Christian lands, says that in the majority of cases, the dead of her country have not died from disease, but have been sacrificed to the barbarous treatment they have been subjected to.

And now let us look at what has been done by our own denomination. Dr. Maria White was sent out to India in 1886 and has written of her work from time to time. We can safely say of her as was said of the first woman medical missionary twenty years ago, "She is a grand success and we are only afraid she will work herself to death." Her letter written to the children a year ago touched many hearts and with the added efforts of our talented Mrs. Johnson and others, an interest has been awakened, funds raised and a hospital is being built. Dr. Sophie Johnson has completed her medical education and has been appointed medical missionary to India.

Egypt, although at the present time without a medical missionary, has not been altogether neglected. Dr. D. R. Johnson, of Aledo, Ill., spent nine years in that field, returning home in 1877. Dr. J. F. Patterson* of Syria, was appointed to Egypt, but was unable to take charge of the work because of failing health and was obliged to return to this country. For a few years our valued missionaries, except in Alexandria and Cairo, were miles distant from medical aid. Dr. Elmer Lansing was appointed by our Board in 1884, but has withdrawn leaving the field open for another.

We as a denomination will do well to learn from the experience of others that have been interested in the work for years. In reply to the question asked in Boston at the Missionary Alliance, "To what extent should missionaries study medicine?" Dr. Barnum answers, "Ordained missionaries need spend little time over such studies, an elementary knowledge is sufficient."

"How many medical missionaries are required in a field?"

"One at every station."

Experienced physicians write that two should be sent together. They could share the great responsibility, relieve each other in summer for rest, and help each other in surgical operations.

Should women with a limited knowledge of medicine be sent to the foreign field?

The demand is so great that many have thought the long time to prepare was lost, but those most competent to judge urge that none but fully educated *graduated* physicians be sent, unless in subordinate positions. The dis-

*The widow of Dr. J. F. Patterson is now the wife of Rev. H. Jessup, D.D.

they meet with often baffle them, and their inability to master them would bring reproach on the missionaries and their work.

If we are to fill the vacant places, reinforce those in the field or place one in every station. We must in the future find some plan to encourage our young women to prepare for *their share* of this work. Just now many of them are leaving the college halls, and if this subject was brought before them as faithfully as Dr. Dales pleads for missionaries from the ranks of young ministers, I doubt not but we would find some response. Not many of our girls can afford the extra cost of a medical education. We learn that almost all of our medical colleges make some reduction for those expecting to go as missionaries, also that other denominations find different ways of helping. Eight young ladies expecting to be sent out by the Presbyterian Board, are now in medical college.

Why could not we, First Ohio Presbyterial Association, find a young lady willing to go, support her in medical college and finally in the field? We need the teacher, we need the zenana worker and we need the physician to work together, and help each other. Then and only then, will our sisters be reached as they should be, many of whom will turn from darkness unto light.

L. M. GORDON.

ALPHA, O.

MEDICAL MISSION WORK BY WOMEN FOR WOMEN.

That America has been foremost among nations in Foreign Medical Missionary work is conceded by all writers. Freely, as compared with other countries, has she offered her sons and daughters for this work, choosing from the most efficient and cultured, sending her men from well established and paying practice, opening her colleges, providing dispensaries and training schools that her daughters might be as well equipped as her sons.

Such are the prejudices of Eastern countries that European and American male physicians are never called to attend a woman; frequently these women have declared they would rather die than be driven to such an extremity. Recognizing the need of the women of heathen countries, and that the physician has wonderful opportunities for sowing gospel seed, our missionaries were constantly writing home and to England—"We *must have* lady physicians."

A correspondence was opened with Miss Clara Swain, M. D., of Castile, N. Y., which resulted in her engagement to go to Bareilly. She made her preparations and sailed for India, November 3, 1869. How we have watched with peculiar interest the work of this our pioneer girl! Her first report says: "In six weeks I have had one hundred and eight patients."

The treatment of all women on the occasion of the birth of children is unimaginably cruel and stupid. The education and civilization of which some classes of native society can justly boast stop short of any attempt to ameliorate this evil; and an English speaking, and to some extent a thinking Hindu gentleman still considers that all the assistance which his wife needs in the supremest trial of this life can be rendered by a woman of the lowest caste whose ignorance is her only recommendation. The wretched mother, whose husband beats her with a stick because her new-born babe is a daughter instead of a son, is really little more to be pitied than the woman of higher caste whose life is imperiled and whose health is destroyed by the barbarous customs of the country.

So great is the desire of women for medical skill that they will walk long distances to hospitals, often getting there at night, and will spend the long hours until morning on the door-step that they

may be in time for admission. What would one of our city physicians think to find as early as four o'clock in the morning three or four hundred women waiting on her door-step? Yet we read of such a scene in Tsing Ching Fu, China.

It is true the world over that men and women will listen to the gospel with more interest if they be fed and free from physical suffering. This is the Lord's own method, as a large percentage of his miracles were for physical healing, with this result—"They left all and followed Him." So it would be a mistake to undertake to evangelize the heathen without first bringing them under benevolent influences. How is this being done? One of our physicians visiting her patients is always accompanied by her Bible reader, who reads the Bible to the women while the doctor is attending to the sick. In all our dispensaries each prescription paper has printed upon one side a Scripture text. In the waiting-rooms of the hospitals and dispensaries the Bible-women read and expound the Bible to those waiting their turn in the consulting room.

—*May E. Carlton, M. D.*

MEDICAL MISSIONS TO THE JEWS.

It seems that special attention is being given to the gospel of Israel by means of medical missions in the present day, there being no less than seven expressly for them, at the following places:

Jerusalem, Tiberias, Constantinople, Buda-Pesth, Smyrna, Rabat and London. The workers at these missions are respectively: Drs. Wheeler, Torrance, Hannington, Lippner, Prinski Scott, Kerr, and Dixon and Rocha in London.

All of these missions are supported by British societies, and with a view to an interest being awakened in America and elsewhere, in behalf of the Saviour's kinsmen and Paul's brethren, we insert an abridged account of these missions culled from Dr. Maxwell's excellent paper, *Medical Missions at Home and Abroad*, London, England.

1. JERUSALEM.

The oldest of these medical missions to the Jews is that at Jerusalem. It is also by far the largest in its organization. Its hospital last year admitted as many as 849 patients, 417 males and 432 females; whilst its out-patient department dealt with no fewer than 17,480 souls. It would seem indeed as if the larger portion of the Jewish population of Jerusalem came under its care.

From various quarters we hear of the energy of Dr. Wheeler, the present head of this large establishment, of his skill and power as a medical man, and of the confidence and trust reposed in him by his patients.

The following speaks for itself:—

"A Jew, aged 24, has come from Cairo suffering from consumption. When dying, the 53d of Isaiah and the 14th of John were read to him. He listened eagerly, and on hearing the words 'Believest thou not?' he lifted up his head, and said, in a clear voice, 'I do, undoubtedly.' Mr. Wheeler asked, 'Are you tired?' 'No,' he answered, 'read more about the Messiah;' and so Mr. Schor read the 17th of John, and when he came to the verse, 'All mine are thine and thine are mine; and I am glorified in them,' he was asked to read it again. It was read three times. The dying man looked so contented and happy as doctor and missionary knelt round his bed in the presence of all the other patients. After some twenty minutes he fell asleep. This case produced a great sensation amongst the Jews; they refused to bury him. He was buried in the Christian cemetery on Mount Zion."

2. TIBERIAS.

The Sea of Galilee mission was [illegible] by Dr. Torrance in 1885. Its [illegible]

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quarters are at Tiberias. In summer when the heat is extreme, Safed (five hours distant) is occupied for a few months, the most necessary work at the principal station being overtaken by an occasional visit.

From the first the mission has been intensely evangelistic, and now that the Rev. Wm. Ewing is on the spot as Dr. Torrance's colleague, and that Miss Fenton's school for Jewish girls is in good working order, with fifty pupils in attendance, the amount of seed-sowing is very great.

The dispensary is opened Mondays, Wednesdays, and Fridays to all comers, and on the alternate days for special cases. The work of the day begins at 9 a. m., but the patients begin to assemble shortly after sun-rise so as to secure early numbers. Many Arabs come from several days' distance, and Jews are found from nearly all parts of the world, speaking as many languages.

Scripture is read and a short address given to the patients before the medical work begins. Many Jews would prefer not hearing anything about Christ, but as a rule they listen most attentively. The rooms are adorned with tracts in Hebrew and Arabic, and as the patients pass through the doctor's hands, he strives to tell them individually of the Great Physician. The number of patients sometimes exceeds fifty a day, and not unfrequently it is impossible in one day to see all who desire attendance. Mr. Ewing says: "Whatever may be thought of the motives of the people who sent him here, the doctor himself is certainly one of the most popular men in the town. There can be no mistake about his intentions; he makes no secret of his purpose to persuade men that 'This same Jesus, whom their fathers crucified, is both Lord and Christ,' but he is *so obviously their friend*, and so straightforward in his work, that the most suspicious are led to trust him.

* * * "In taking a retrospect," he says, "of the year's work, we have much cause for thankfulness. Over 200 Jews have come to the Medical Mission for treatment, and to many of these I have had the opportunity of speaking about the Lord Jesus as their long-looked-for Messiah. Among the sick, in the homes of the Jews and Moors, I have never found any difficulty in introducing a conversation about 'Saidna Isa'–Jesus Christ. In our little hospital we have had ten indoor patients during the year, some staying with us three weeks, others as long as four months. None of them ever heard of the name of Jesus before they came to us, and before they left most of them could repeat verses of Scripture, and sing parts of Arabic hymns. One little Arab girl of her own accord confessed Christ.

"We are cheered by the fact that we are breaking up the fallow ground, and trust the sowing and reaping will come in due time."

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"I do not wish to weary you, but I could tell you of many poor Jewish sufferers who have been made patient in their suffering by consolation from the Word of God. May the Lord grant us his blessing in our work for the future, that many souls may be won for Christ —that the lost sheep of the house of Israel may be found by the Shepherd, and brought into his fold."—*Medical Missionary Record.*

Extracts from an interesting account of medical work by Mrs. D. P. Cohran, Persia:

The Mohammedans are surprised at a Christianity which crosses seas, to succor the starving and bring money to build hospitals and purchase care and food for the sick, and medicine, warm rooms and clothes for him who has no helper. This is the religion *we want.* They sometimes call the hospital "The

Missionaries' *Heaven.*" The nobility are fond of coming out summer evenings, to walk about the grounds and to ask leave to walk over the hospital, which is usually granted. The wards are high, light and airy. Inviting pictures hang on the white walls and, particularly in winter, when a large portion of the day must be spent in the house, 'tis cheering to look into the men's large wards and see seated upon the soft felt carpeting a group reading, or being read to by some one, another taking a lesson in the speller, another with a browny turbanded head, leading them in a company, making themselves warm socks. One picking over the wool, another drawing it out on the distaff to spin, one twisting it on another spindle, and others beginning the sock at the *toe*, instead of the top of the stocking, as we do. The same scene in the women's ward may be found, with more sewing going on. In the very small wards are more generally cases which must be in bed, cases of cataract, with heads tied up, patiently waiting till the doctor removes the bandage; others with amputated legs, waiting hopefully till they may get about again, and when they do, 'tis amusing to watch them run races on their crutches. Diseased bone is very, *very* common, and there is much attendant suffering, with emaciation and a general yielding up of hope on the part of the sufferers. I remember one winter, or early spring, when the long (for *Persia*) continued bad weather seemed to depress every one of the patients. The getting about on the walks or lying on benches under the trees, all had been given up. They had asked for some new picture book, or for some new toys, but were told that there was nothing left which *had not* been seen. After reading and exhausting every subject which promised a cheerful diversion, down hearted, I went to my house, when, out of the rain came a man, saying "Boxes have come from America!" That means a great deal off in Persia and a good deal to the hospital, if the boxes are for that institution. They were opened, and lo! what stores of delight!! Scrap books of the choicest pictures, a large box of exquisitely dressed dolls! Beautiful toys, men's shirts and drawers, sheets, etc. It seemed, indeed, as if the text "The expectations of the poor shall not perish," was now verified. The afflicted ones who looked to me for cheer and had been looking so hopefully at me, feeling *true*, I *would find* them a pleasant path out of the slough of despond, were rewarded for their trusting and many a weary, suffering face looked *rested* and *happy* when I told them some young ladies had come to see them, not a bit tired for all their long journey! Such is hospital life, full of sunshine and shadows. Often when the patients are dismissed by the physicians they weep and beg to *stay*. Those who live in distant districts some way off carry with them the Truth, which many for the first time have heard, and tell their friends what they have learned; and when the helper or the missionary visits their villages, they are the *first* to welcome them, and are so hungry to listen to the Truth and go and bring others to hear.

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The writer of the Epistle to the Hebrews in enjoining hospitality to strangers, reminds his readers, (Heb. xiii; 2) for their encouragement, that "*some have entertained angels unawares.*" There are some, too, whose kindness to the poor and afflicted have, much to their own surprise, led to rich reward. An illustration is furnished by the life of Sir Andrew Clark, who was recently elected president of the Royal College of Physicians in England, and who has, probably, the largest and most lucrative practice in London. It appears that he owes the first step into public notice, which is always the most difficult for a young physician, to the persistency of an old

pauper woman in a charity hospital, to whose case he gave gratuitously the most constant thought and attention. The old woman was deeply grateful and was greatly impressed by his skill and kindness. One day Mrs. Gladstone visited the hospital where she lay, accompanied by her son Herbert, then a little boy in very delicate health. The poor woman reciprocated Mrs. Gladstone's kindly interest in her by a keen anxiety about the youthful Herbert, and begged Mrs. Gladstone so persistently to let her doctor see the boy that at last she won her point. "But who is your doctor?" asked Mrs. Gladstone. "Young Mr. Clark," replied the woman. And so it came about that "young Mr. Clark" obtained an introduction to the Gladstone family, treated his young patient with success and at once became famous among the London aristocracy. The now celebrated and wealthy physician, himself related the story at a meeting of the organizers of the Hospital Sunday Fund, in the Mansion House, London.--*Christian Herald.*

The mission work of the Church has its highest success when it is most nearly conformed to the methods which are delineated in the New Testament. In the foreign field there have been in our time some departures from these methods: the variations seemed to those who made them full of promise; but the end of them has always been failure. On the other hand, experience has shown, what might have been judged beforehand, that every line of work which was pointed out by our Lord, and was followed by his apostles, may be most wisely and safely followed by us now. We have the utmost confidence, therefore, in the value of medical missions. When the Master commanded his disciples to preach the gospel of the kingddom, he added: "Heal the sick."

It is true that those who were first sent forth by him had miraculous powers, which are not possessed now; but it must be noted that when the gifts of the Spirit are enumerated in I Cor. xii, there are gifts of healing which are distinguished from those which are miraculous; "to another the gifts of healing by the same Spirit; to another the working of miracles." Is not this an assurance that the Holy Spirit does now specially qualify some men for medical service, and through them effect the work of healing? As a matter of fact, the cures that are wrought by the medical missionary often seem to the heathen almost miraculous.

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In my office at home is a picture of Christ raising Jairus' daughter. It is very attractive to my patients, and gives me an opportunity to say a word of him who heals the soul and raises it from death to life. Under it, on the table, is a copy of the Bible, the vowelled edition, which gives the grammatical forms so dear to the Arabs. The other day our house-girl, who is a zealous believer, came up with her face quite radiant with pleasure, and told her mistress that a Mohammedan who was waiting for the "hakim" was reading the Bible. He continued a good half hour drinking at this fountain of life. Many of all sects while away the tedium of the waiting-room in this way.

Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and the referee in all cases of doubt or dispute.

BEIRUT, SYRIA. GEORGE E. POST.

GIVE HIM BACK.

"I think it too bad for Christians in

the United States to call Dr. Ashmore from China to stimulate them to work for the heathen. Dr. Ashmore didn't get his fire from the heathen among whom he has lived. The altar from which it came is as near the home as the foreign field. Send Dr. Ashmore back to China and the dying millions, and beseech the Lord for a worker of like zeal and knowledge to be raised up from among yourselves, who shall lead the home church up to her high privilege. China ought not to make this sacrifice for the home work. *Give him back*, and with him send a host more who will go in and possess the land in the name of the Lord of Hosts."—*Mrs. A. H. Kidder, in Baptist Missionary.*

Our patients who leave us always expect us to visit them afterwards in their homes, and these visits form a very pleasant part of a medical missionary's work. Hospital and dispensary work have their peculiar difficulties, but on the whole the work is cheering and opens the hearts of the people to us *as nothing else can*, and once a home is opened up to us it is *never again closed* against us.—*Sophie E. Johnson, M. D.*

OUR YOUNG PEOPLE.

WHAT shall we do with our young people? is at present an important question in the churches. Jesus said, "Feed my lambs." Are we feeding them, or is the main endeavor to amuse them? Do we feed them by getting up broom-drills, apron bazaars, rainbow teas, card parties and similar worldly entertainments? Are the young Christians brought up under such regime, the earnest, spiritual, consecrated disciples we need in our churches? Are they the Bible students, the lovers of prayer, the soul seekers, the Christly spirits we desire to see?

So we thought as we met a friend one day, an active church member, and the conversation turned upon the condition of the church with which she was connected.

"We are getting on splendidly," said the enthusiastic woman; "we had a pink tea last week, our rooms were crowded to overflowing, and we cleared nearly $200—all for the church, you know. We shall give it toward our pastor's salary. We had a very pleasant time, and 'killed two birds with one stone.'"

"How so?"

"Why, it answered the purpose of a church sociable, the young people had a frolic, and we raised all that money."

"Would'nt your people have given the amount if they had been asked?"

"No, of course not; everybody wants an equivalent for his money. They had a good time and were willing to pay for it. And we have a great many young people, and we must do something for their entertainment. We could not hold them otherwise."

We happened to know that the next evening after the entertainment was the monthly prayermeeting for missions, and we made bold to enquire if the crowd at the pink-tea came out the next night to the prayer-meeting.

"Why, of course not," was the reply, "there is always a slim attendance at the prayer-meetings, and then the young people were very tired after the merry-making."

"And how is your woman's prayer-meeting sustained now?" we asked.

"We hav'nt any; hav'nt had one for two years; there isn't life enough to sustain it," she replied in rather a mournful tone. But brightening up she added, "I have been intending to see our pastor,

and I mean to very soon, to ask if we can't have a consecration meeting. I think we need it so much."

"How will pink-teas and consecration meetings jibe?" we asked with surprise. "It seems as if one would nullify the other. What concord hath Christ with ——?"

"Now you needn't finish; I don't see why the two won't go together," was said with some spirit.

But *we* could. We have never seen deep and growing piety and strength in a church whose members preferred fun to worship; and never have seen a spirit of worldliness, a delight in gay and frivolous amusements where they have loved to meet together for prayer and communion with our blessed Lord. The one invariably kills the other.

And which is better? Dear brothers and sisters in the family of God, we who profess to have given ourselves to Christ, is there not a better way to serve him than to give our time and strength to these frivolities? Have we not something higher to set before our young people than mere amusements? Our order from the Great Head of the church is, "Come out from among them, and be ye separate." And what then? "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Not otherwise can we reach to this blessed relationship, the highest Christian privilege; not unless we are "separate" and "clean."

And is not this the motive and inspiration with regard to our young people? to teach and train them to this separation from the world, to feed the lambs in the quiet pastures of grace? Oh, for a higher standard of piety and responsibility! Oh, that we might be more loyal to Christ and to his interests!—*Faithful Witness.*

THE BLESSINGS OR REWARDS OF CHRISTIAN GIVING.

THE two titles are placed alongside as if synonymous, or as if the latter gave a fuller meaning to the former, or at least brought down the idea more nearly to the level of our every day existence. It may do this, but hardly with advantage. For the notion of reward in such a connection is of the world worldly; presents a mercantile view of the matter; is suggestive of bargaining and barter. It seems thus to weaken instead of strengthening the force of the former term. It reminds of Peter's self-satisfied inquiry, "Lord, we have forsaken all and followed thee—what shall we have therefore?" Christ's reply indeed gave promise of reward, and one that should be an hundred fold proportioned to the sacrifice made. And yet in an apposite parable he rebuked the apostle's sordid remark. A sacrifice which is estimated too highly by him who makes it misses in a great degree its own purpose. And a sacrifice made with ulterior ends in view ceases to be a sacrifice from the moment it is contemplated. A gift which looks forward to a return, which contemplates a return, is no gift at all. It becomes an investment from which in due time a dividend is expected. This is the case even if the reward looked for be receivable not in this world but in the next. There is a suggestion of selfishness about the act, whatever it be, which dims its lustre and depreciates its value, possibly even to the vanishing point.

Giving of any sort, if it be indeed Christian giving, springs from a nobler impulse and in obedience to a nobler motive. It has no definite expectation o

reward here or elsewhere, certainly of none capable of being weighed in the scales of a worldly estimation. It puts all such considerations to one side at once and immediately. It acts strictly according to the precept of the Master, "Do good, hoping for nothing again." Any other way of doing good, and certainly of a calculating kind, would likely enough have drawn forth from the sacred lips of the Teacher of Galilee the keen and almost scornful remark, "What reward have ye; do not even the Publicans the same?" "For sinners also lend to sinners to receive as much again."

And yet every work has its appropriate reward and by a natural process. Our giving, if it be Christian giving, springs from a sentiment of attachment and a depth of emotion, which, as it were, forces an outlet for themselves. In this way the light shines forth and is manifested, because it is light and cannot be hid. An affection for our Saviour, and our sympathy in regard to the ends for which he came into the world, then are the springs out of which our actions proceed. The spectacle of one who so loved our humanity that he was willing to identify himself with it, even in its lowest estate, must powerfully stir every heart that is susceptible of gratitude. His life of suffering and sacrifice, culminating in his death upon the cross, ought to overwhelm the soul with the magnitude of our obligation, with which no powers of our own are commensurate, but which will fill every ingenuous soul with the desire to do somewhat to attest its sense of the value of the great gift which it has received. And the legacy which the Saviour left behind him, in designating the poor and needy and suffering as his representatives,—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," indicates in what manner he would have the reverence and love of his disciples find expression. Christian giving, or Christian duty of any kind, proceeds from attachment to the Master. "The love of Christ constraineth us," and in yielding to such constraint we shall find an abundant recompense necessarily attached. For love is its own reward. Every act of devotion conscientiously and tenderly performed, will not only help others but bring solace to ourselves. More than this, it will react on the whole moral nature, on the inner man. There grows soon to be an exquisite satisfaction in doing good, in giving, in sacrifice, in all things that we do for love's sake, and as these acts are repeated, there is little by little built up a character moulded after the pattern of the Divine Exemplar, the perfect Man, and destined throughout eternity to attain to a yet closer and closer resemblance. And this will constitute blessedness entire and complete satisfaction—gold without alloy—the favor of the ever blessed God, and the clearer and still clearer vision of his essential attributes of perfection.

FIRST CHURCH, PITTSBURGH.

WOMAN'S MODEL OF GENEROSITY.

For the MISSIONARY MAGAZINE.

I Live alone and have very little work to do, I can visit quite often; and I most generally make it a point to go where I can make myself useful.

After meetin' on last Sabbath, Mrs. Good said to me, "Jane, some day when you get lonesome, come over and see me." I suppose I looked so disconsolate that she took pity on me.

Now I always did like Mrs. Good and I believe she's the *best* woman in the

church. So this morning I set out for Mrs. Good's. It is about a half mile walk from my cottage to their house. As I walked along over the soft green carpet of grass, through the sweet-smelling woods and meadows, with the clear blue sky above me, I said to myself, "How beautiful the world is! What a kind Creator we have!"

When I got to the gate I met Widow Greene's little girl just coming away with a little bucket of milk, and I wondered how Mrs. Good, with such a big family could afford to *give away* milk. But it was just like Mrs. Good.

Now the Goods are just tolerably well to do in the world. Mr. Good is a hard working farmer, and a good-hearted man, as I know. But with a family of seven children, it keeps him pretty busy to keep them all clothed and fed. Indeed, he is not as well of as many another man in our congregation.

Well, I walked in and was greeted cordially. Mrs. Good and her eldest (Lily) were busy baking, and "putting up" fruit. I took up a pan of peaches soon after I went in and went to work.

Mrs. Good was just putting away some jellies she had made the day before. A thought seemed to strike her.

"Jane, have you heard from our sick neighbor this morning? Poor woman! I'm afraid she is going down with consumption. Now I wonder if a glass of this jelly wouldn't taste good to her." With that she dispatched Stella off with it. (I thought Lily did not act just pleased, but I did not take much notice of it at the time.)

Little Willie soon after came running in crying: "Mamma, there's a tramp out on the road-side and he told me to get him a drink of water, but I'm afraid."

"Oh, Willie," exclaimed his mother reproachfully, "he'll not hurt you. Remember that verse in your little Testament about 'giving a cup of cold water;'" and the good woman slipped a doughnut for the man into each of Willie's hands, and he skipped out.

In the meantime we talked about the weather and so on, until the sitting-room door opened and in walked Miss Prim, straight and tall, with her large sun-bonnet pulled down over her face, for she has had sore eyes all her life, a' most.

"Here, Mrs. Good," she said, "I've brought home your sewing, for I thought you might need it."

To tell the truth, "your sewing" was nothing more or less than two work-aprons that Mrs. Good had allowed her to make just to pay her back by giving her something. It was just "a disguise" of Mrs. Good's, though. I saw right through it. She knew that Sister Prim was poor and needy, but very proud. By giving her a little work now and then, Mrs. Good could in this way help the poor thing along.

Before Miss Prim went home, Mother Good told the children to go to the orchard and gather her a few apples, which were put in a paper sack; and then going into the garden she picked out seven or eight very large, ripe tomatoes. All these she gave to Miss Prim, who thanked her from the bottom of her heart.

She had fairly shut the door when Lily looking at her mother with rather a sickly smile said to me, "I believe mother would give her head away if she could, don't you, Jane?"

I had seen all through the day that Lily had something on her mind, and now she was going to speak it. She is a smart, bright, pretty girl of eighteen, but still she doesn't know as much as her mother, not yet. She has gone to school all her life almost, her mother having spared her so that she might be accomplished and so on, and now her education *is finished* (so they say).

Methinks she was learning more and better lessons under her kind mother's rule than she had learned all of her life

under the Principals and Professors in the Academy.

As I began to say, Lily was going to speak:

"Jane, mother just gives, gives, gives, from morning till night. I always wondered why we couldn't have everything we wanted like neighbor Black's family; and now I've discovered the secret. Mother is continually giving to somebody or something. Of course I think it is right to give once in a while, but not *all the time* to be dealing out this thing and that. (I thought to myself, "With what measure ye mete, it shall be measured to you again.") "We will barely have enough apples to last us through the winter, and we have no tomatoes except what are in the garden, but yet mother gives. We could find a ready sale for milk, but we have none to spare; wheaeas we can spare it *to give away*. It can hardly be called a fault of mother's, for she scarcely knows *when* she gives; it is natural to her. Perhaps she inherits it from her ancestors."

"I'm afraid *you* will never inherit this quality," smilingly put in her mother.

"When mother can not find anything else to give, she gives papers and magazines, which if kept we could have bound into beautiful volumes to lay on the center table in the parlor. But no, she gives to that poor man, or to this sick old woman; to that bad boy or to that little colored girl; and finally when there is no further demand near home for her supplies, she mails a package of reading material away to the colored schools of our church. Father could not visit his brother whom he hasn't seen for years, because he didn't have the money to spare; mother couldn't have a new black silk dress which she needs badly, and I cannot take music lessons this winter for we are 'too poor.' Nor can I leave home to earn money, for mother cannot spare me, for we cannot afford hired help, for —"

"And so forth and so on," says I. With that Lily gave one of her hearty laughs.

"Anyway," said Lily emphatically, "it is my opinion that if mother did not *give so much*, we could afford all these things." (I said to myself, "It is more blessed to give than to receive.")

"We have no hope" still resumed Lily, "of any of these poor people ever repaying us, nor would I expect it of them."

"Lily," began Mrs. Good in her sweet voice, "we are told this: 'Cast thy bread upon the waters, for thou shalt find it after many days.' When we see the suffering and crippled ones, the poor, blind ignorant and friendless all around us, appealing by their helplessness to our sympathies, we are reminded of what our benevolent Creator said: 'Bear ye one another's burdens;' and also, 'He that hath mercy on the poor, happy is he.' And although these poor people can never repay us, we have a paymaster who is richer by far than any earthly millionaire, and who says, 'He that hath pity on the poor, lendeth to the Lord; and that which he hath given *will he pay him again*.' This is the way he repays: Did he not raise our precious Nannie from a bed of sickness, when she was near to death's door with the scarlet fever, and bring her back to health and happiness by answering our almost hopeless prayers and tears? 'Blessed is he that considereth the poor, for the Lord will deliver him in *time of trouble*.'"

Lily looked up at me and winked her eye, but the tears were standing there, and with a faint smile said, "Jane, mother seems to have been studying on this subject." Lily said no more. Her mother had completely silenced her.

That evening when I started home with a little basket of "good things" that *Lily* had helped to prepare, she walked with me to the gate and gathered me a bouquet of choice, beautiful flowers. (Says I to myself, "Good for her,") but

said, "Lily, if there were more Dorcases and Tabithas and Mrs. Goods in the churches and even in the world today, there would be, I'm sure, more revivals, more resources and more Christian happiness."

Lily softly answered: "I believe what you say, and I'm going to try and *inherit mother's good quality*."

Renoldsburgh, O

Missionary Correspondence.

THE WAITSBURG MISSION.

EARLY a quarter of a century ago Mr. William N. Smith, a devoted member of one of our congregations in the Willamette Valley conceived the purpose of emigrating to the Walla Walla Valley, W. T., in search of health. Being a sufferer from consumption, he rightly concluded that the high elevation of Eastern Washington, its pure atmosphere, and mild winters would be most favorable to his recovery. He accordingly settled with his family at the junction of two mountain streams, the Touchet and the Coppei, the present site of Waitsburg, then known by the name of Delta. Mrs. Smith was the first white woman to make her home in the new town. Mr. Smith's expectations were more than realized. He became robust and hearty, and what was supposed to be an arid, unproductive hill country, proved in reality exceedingly fertile and easily cultivated. With such prospects it is not at all surprising that a settlement soon sprang up at this point. Its material prosperity was promoted not a little by its being situated on the trail leading from Ft. Walla Walla to the gold mines of Northern Idaho. With the growing population there followed the organization of a United Presbyterian congregation, its first pastor being Rev. R. N. Fee, who was in turn succeeded by Rev. T. J. Wilson. With the history of the young congregation under these pastors we are not altogether familiar, except that in a general way it flourished. and doubtless would have continued to grow had the work been properly sustained; but our Home Mission Board was not so well equipped for work then as now, nor were the general conditions favorable to sustaining such a mission work in so remote a region as was Washington Territory twenty years ago. Egypt and the western shores of Africa were more accessible than was the Waitsburg of that day. Instead of steam locomotives and luxurious palace cars there were "prairie schooners" and ox teams. Six months scarcely sufficed to complete the journey from Omaha to Portland. It will be readily seen that under such circumstances, such a frontier mission as that of Waitsbnrg could not long sustain itself. But with the advancing years there came new conditions. The North Pacific railroad had been opened up from St. Paul to Portland. In the popular imagination Washington Territory had been classed with Northern Dakota and the Canadas—lands of deep snows and extreme cold. On the contrary, they began to see that in reality this new Northwest was a veritable Florida of the North; a delightful climate, healthfulness unparalleled and with seemingly unlimited resources in the way of fertile soil, rich mineral deposits and vast forests. Then began a rush of emigration. Every incoming train was heavily loaded with seekers after new homes. From every state they came, and

are still coming. The war veteran from Massachusetts finds a home along side the Confederate from Alabama, and in their new surroundings and new aims, old animosities are forgotten. There is a liberal sprinkling of the foreign element, forming a heterogeneous population and at once the question of the evangelization of this new people became a pressing one.

With this thought in mind, the Oregon Presbytery applied to the General Assembly of 1884 for the appointment of a general missionary for Washington Territory. With some hesitancy as to the propriety of undertaking such a work, the Assembly granted the petition and sent Rev. Joseph Alter to take charge of the work. His first act in his new field of labor was the re-establishment of the Waitsburg mission, in the autumn of '85. But being general missionary. having in charge other points, he was reinforced by the sending of another missionary in the spring of '86, who gave his whole time to Waitsburg. Of the difficulties that confronted the new missionary we need not speak at lengeth. Every mission field has its difficulties, and Waitsburg is no exception. They were so formidable that friends of the mission conversant with the facts, including our present Secretary of the Board of Home Missions, united in saying, "It will be a long time before this misson will become firmly established. The first spring and summer were taken up with the erection of a church edifice; during this time a project was set on foot for the establishing of a denominational school under the control of the United Presbyterian Church. The result of this project has been the organization of a school that has been in successful operation for three successive years; the ereetion of a commodions school building on a beautiful plot of eight acres, at a cost of $6,000, and an endowment fund secured of some $3,000. With the growth of the endowment the usefulness of this school as a Christian educator will be greatly increased.

But it was our purpose to speak more especially of our work the past year. Last winter our faith was much strengthened during a series of meetings, in which we were assisted by the earnest and efficient labors of Rev. Logan, of Portland, Oregon. The Spirit of God was surely present with us, bringing home to the hearts of the hearers, with convincing and converting power, the truths of God's Word. The hearts of Christians were revived and strengthened, and the work in general received a new impetus. On Sabbath, near the close of the meetings, we commemorated the Lord's Supper, at which time we were gladdened by an accession of thirteen. We could not be otherwise than greatly cheered at this, for how natural is the desire to see direct results of our labors, even at times forgetting that we are held only responsible for the *work*, not the *results*. During these precious meetings not only did the United Presbyterian church receive a blessing, but the whole community seemed to experience a religious awakeniug. The other churches of the place received cheering accessions. Sometime since Waitsburg seemed on the eve of a great revival. During the labors of Mrs. Palmer, national evangelist of the W. C. T. U., there was a remarkable interest shown. The meetings were eagerly attended. A number of our prominent non-Christian business men left their stores and offices to attend the morning prayer meeting. Others not brave enough to face sneering companions, remained in their offices restless under deep conviction. Such an interest and such manifestations of the Spirit's power as Mrs. Palmer said she had not seen since the noted Alexis revival—accounts of which many of you can yet recall. But it seemed the field was not yet ripe to the harvest. Circumstances which we could not control necessitated her immediate

departure. But the Lord is not willing that any should perish. Our Father has been dealing with us as children. He does not wilingly afflict, but whom he loveth, he chasteneth. Death has been among us and has taken from us those we deemed indispensable. Again and again the community has been startled by the suddenness and sadness of these visitations of Providence. Notably among those taken was one of the brightest, most loved and honored students of Waitsburg Academy. "Death does, indeed, love a shining mark," was the thought suggested to me upon learning of his death. The result of these lessons has been such as to gladden the heart of the Christian. In a number of instances the death of loved children has been the apparent means of the parents' conversion.

The Academy is an important factor in our work. As a minister of this coast once said, "From a human standpoint it would seem impossible to build up a United Presbyterian church in Waitsburgh without the aid of the Academy." It is through this medium we have secured Monmouth College students who are among our best workers, real Aarons Hurs. It will be readily seen that the educational work in connection with our mission work gives our denomination a standing in the community it could hardly otherwise have secured. It is also, one might say, a nursery to the church, building it up in faith and numbers more than any other one agency could possibly do. Not less than six students connected with our church last winter.

Washington's birthday was appropriately celebrated by the students of the academy. Quite a number of our prominent citizens participated in the exercises. The entertainment drew out a very large and appreciative audience. It is indeed gratifying to note the interest evinced by the people in general in any exercises or entertainment given by the Academy. The people of Waitsburgh take a commendable pride in their educational facilities, and indeed the town has attained to quite a reputation for morality and culture. Another item of interest to the school and its patrons is the annual declamation contest. The last one occurred March 7th. The young women and men who participated in it did credit to the institution. One can scarcely appreciate our interest in this school unless he realizes the need of establishing schools of a distinctively Christian character in this extreme part of our home field.

This paper would scarcely be complete without mentioning the Women's Missionary Society in connection with the mission. Although not so large numerically as many societies in the East, it is not to be inferred that it is not strong in other respects. We have ever felt that a missionary society composed of all the ladies of the congregation, although not large, was much more encouraging than a much larger society in a congregation where comparatively few of the ladies are identified with it.

The interest shown in this society is well illustrated by an open meeting given by it in the church some few weeks since. It was the first venture of the kind for the society, but that it was fairly successful may be judged by the good attendance and the interest shown by the audience in the carefully prepared papers, addresses and readings. The outlook of this mission is very bright. Three years ago the resident membership counted scarcely more than a dozen. Its membership now is forty-five. Compared with congregations generally in this territory, we consider this one above the average in its moral strength. With the endowment of the Academy, which now seems almost assured, we confidently expect this mission to prove "A fountain from which shall issue streams which shall make glad the city of our God."

WAITSBURG, W. T., May 7, 1889.

LETTER FROM INDIA.

Note.—We are indebted to Mrs. W. J. Reid, Foreign Secretary of Women's Board, for this interesting letter.

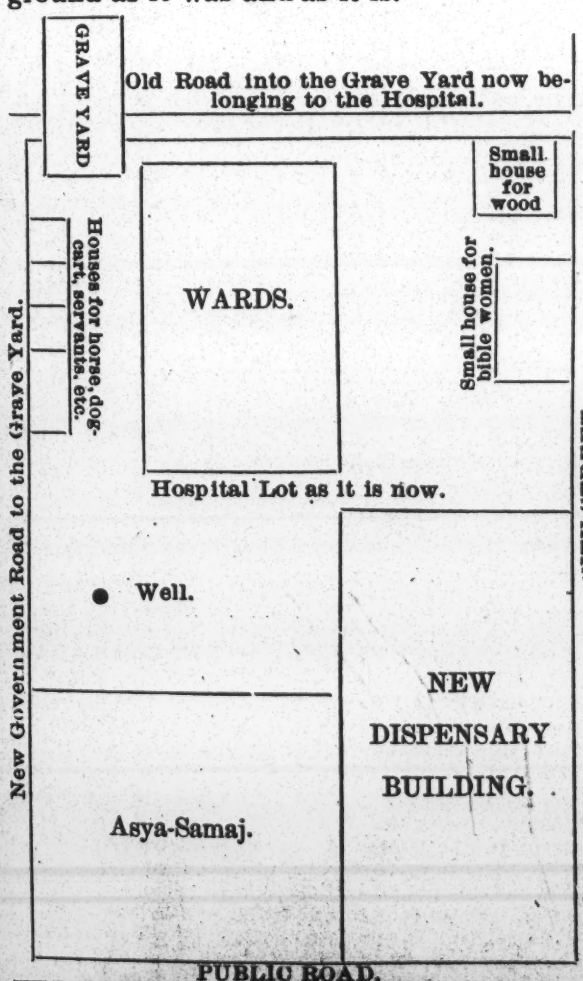
My Dear Mrs. Reid:—

It is a pleasure to write you today of the progress of the new hospital. The dispensary building in which are rooms for myself, is now under roof and is being plastered, while the foundation of the wards is being made.

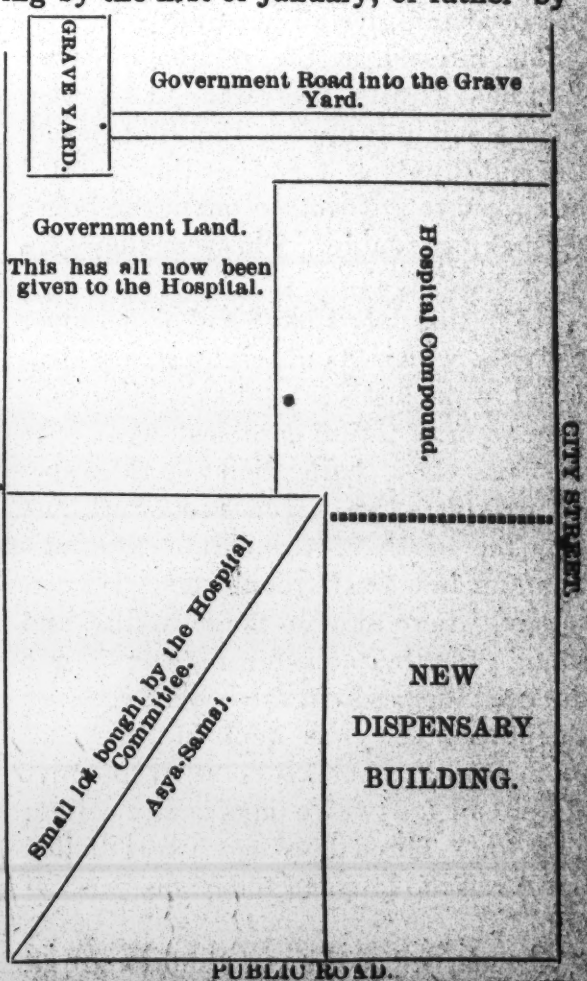
The trouble we had with the arya-samaj has been so much overcome as to give us a comparatively good lot for the hospital. This was not done without some sacrifice on our part, but as the sacrifice has all been made in my living room it will not affect the hospital any; on the whole I think it better for the wards. The government gave us the ground spoken of in my last letter as a free gift. I will send you a plan of the ground as it was and as it is.

My living rooms are not so comfortable as I could wish for India, but I will be so thankful to get near the hospital that I think I could put up with almost anything, but I will know after a hot season. The government raised my grant-in-aid from R55 a month to R70 the first of April and has again raised it to R110 a month, but this last has to pass the Inspector-general of hospital and he may hinder me from getting it. R70 is as much as the Boards can of themselves give, but it is their wish to give R110, and they have voted it and, if it is God's will that we may receive this he will incline the heart of this one man to grant it to us.

I now expect to get into my new building by the first of January, or rather by



Plan of the Hospital Grounds as it is.



Plan of the Hospital Grounds as it was.

Christmas. I am having the report of the hospital for last year, giving expenses, etc., printed. It will be short, but I hope will be of interest to some. As soon as it is printed I will send you some copies and you can distribute them if you wish. I am having them printed for distribution among the English here with the hope of interesting some in the work.

The hospital work has been keeping on the same. I have been having my Bible woman work in the city and my students help me in the hospital, but Mrs. Scott has been out of health this summer, so I had to send my assistant, Miss Hankin, to take care of her, and as the hospital work is too much for me unaided, I had to stop the house visiting for the time. I have been trying to get a Bible woman who will just do Bible work in the city in connection with the hospital and give all her time to it.

The interest in the religious instruction has greatly increased. Last year some thought to oppose the Bible teaching and thus stop it, and for this reason I often had to put women out of the house for making trouble. This year they give no trouble at all.

Up to this date I have had fifty indoor patients, which is only eighteen less than I had in the last year. In my city visits I met a most pitiful case last week. A woman, whose baby died the third day after its birth, was given a cold bath just after the death of the child. She was then put in a small room about six feet square, where they do their cooking, and though the thermometer registered one hundred degrees in the coolest room of the house, she was kept in this small room with fire, smoke, odors of cooking, and no air for twelve days before calling a doctor. Three days ago I was called but it was too late and today she was dying.

The married ladies and children are all at the hills now, and all the young ladies are at their posts on the plains. I have had good health this year up to this date and have gained in weight. We will be glad to welcome all new missionaries and old ones who may come this year.

If my health keeps good, I hope to stay on the plain all season this year; at least I do not expect to take more than a week or ten days rest at the hills. It has not been so hot this season, but I think we feel it as much.

With kind regards to all the ladies,

I am yours sincerely,

MARIA WHITE, M. D.

P. S. One contribution I have overlooked, and surely it is one worthy of special notice. It is the yearly donation of 50 rupees to the woman's hospital as long as the hospital exists. The donor has executed papers and put them in the hands of the Deputy Commissioner, by which he binds himself to pay this amount to the hospital through the Deputy Commissioner. During his life this is paid from a pension he draws from the government. After his death he binds his son to pay it yearly from the father's real estate income. The donor is a high cast Hindu and President of the Municipal Board. This is one mark of the appreciation of the heathen.

M. W.

MEDICAL WORK.

Dr. M. White in her annual report to the Foreign Mission Board says:

* * * * * * *

"At the beginning of the year we rented a house in the city for a hospital and dispensary, but as repairs had to be made the dispensary was not opened until January 15th, and the hospital until February 10th. At this time I was favored with a visit from His Honor, the Lieutenant Governor of the Punjab, accompanied by Major A. L. Roberts, Deputy Commissioner, and other English gentlemen. The Lieutenant Governor expressed himself well pleased with the hospital and plan of work, and recommended it to the Municipal Committee and District Board.

"The hospital has had sixty-eight in-door patients during the year. Two deaths have occurred in the hospital. Many who, owing to extreme illness or caste prejudice, cannot and will not visit the hospital, have been seen in their homes. From four to five houses have been visited daily, and in this way I have met with many who otherwise could not have been seen.

"After securing Miss Hankin as a hospital assistant, I decided to do some work in the district

and accompanied by my Bible woman, I drive out to villages within easy reach of the city. After visiting the sick I dispense medicine to all needing it, and endeavor to impress on their minds that Christ is the Saviour of all. I have visited about seventeen villages and treated 600 patients, while twice that number have listened to the gospel.

"A medical class was organized about the middle of October. Lectures are given on four days of the week. Two students have entered for a full course of medicine and one for the course in nursing. At Miss McCahon's request three girls of the Government Boarding School attend two lectures a week to receive some practical instruction.

"The Christian students assist in teaching the Bible in the hospital and dispensary. Three scholarships of Rs 10 each have been granted to the hospital, with the promise of more. One has been taken and the other two will soon be filled.

"Religious instruction is given daily both in the hospital and dispensary.

"Since the 1st of May I have received from the Municipal Committee a grant-in-aid of rupees 55 per month. Also this Committee and District Board have each granted Rs 20,007 to the building of the new hospital. A sub-committee from the Municipal Committee visited the hospital in March, and again in April it was visited by Dr. Deyer, Civil Surgeon to Dr. Fatt Sing. All gave a hearty recommendation for grant-in-aid. Arrangements for building the new hospital are being made.

"Twice during the year the hospital had to be closed on account of my illness. Once on the first of August for eight days and again for six weeks. Several ladies and gentlemen have kindly remembered the hospital, by very liberal donations. Miss E. G. Gordon gave Rs 501; Miss Campbell, Rs 1,001; Mrs. Stewart, Rs 301; Rev. Morrison, Rs 1,251; Mrs. Marsh, of Rawol Pindi, Rs 101; Major Y. Armstrong, C. S. Deputy Commissioner has kindly donated Rs 501 to the hospital; and E. D. Anderson, 70 dollars.

"I desire to thank the ladies in America for their kind interest in the medical work and for their efforts in behalf of the new hospital. I also wish to express my appreciation of the great interest manifested by Major Y. Montgomery, D. C., in the hospital.

"I am largely indebted to him for the grant-in-aid, the scholarships secured, and for other efficient and timely aid. I acknowledge with a grateful heart the kindness during my illness of Rev. Lytle, Miss McCahon, Miss White, and of Miss Craig of the American Presbyterian Mission, who provided me with a room in her house at Mursee. I owe much to the skillful treatment of Dr. Deyer, Civil Surgeon."

AMERICAN MISSION,
CAIRO, EGYPT, May 22, 1889.

DEAR MRS. REID:—

I see it is two months since I last wrote to you, and I think it is just about the same length of time since I had a letter from you. We all enjoyed Dr. Reid's annual sermon. Mr. Ashenhurst read it aloud to the Watson household with Miss McKown added. Miss McKown has not improved much of late. She does not sleep well and that of course affects her eyes. Mrs. Lansing has also been ailing for more than six weeks. She fell on the marble floor of the hall and injured her hip and she has not been able to walk since. A week or two ago she tried using crutches, and after a little was able to get from her own room to the dining room, but last week she took rheumatism in one shoulder and that ended the walking for the present. A rolling chair has been ordered for her, and soon she hopes to be able to get from room to room again.

Miss Smith and I feel that we are orphans. Mrs. Watson left us amply provided for, but we have little time for housekeeping. We are hoping to have Mrs. Murch come in two or three weeks to take charge of the establishment. Soon others will be flitting. About the first of June the Finneys start to Syria and Miss Hogg will go with them. Miss Kyle and myself hope to follow them early in July. You may remember Miss Edgar who came out with us, bound for the Covenanter mission in Syria. I am going to respond to a kind invitation to spend a few weeks with her. People are generally supposed to take their outing for the benefit of their health, but as I am specially blessed in that respect, I can't plead anything but pleasure, and I know I will enjoy it in many ways.

We are beginning to watch the papers for reports of the General Missionary Society meeting. I have been much interested in one of the topics for discussion, "The Misappropriation of Mission Funds."

I am doing a good deal of house visiting and getting to like it more and more. If I was only full of Arabic and the Bible, I would feel that I was accomplishing something. The weather is getting warmer and warmer, so that now I do not go out until 4 p. m., instead of 3 o'clock as I have been doing.

Dr. Wilson, of Allegheny, was here a

month ago. I think he is a Professor in the Covenanter Seminary. He was accompanied by a sister who lives in Philadelphia. They knew people that we knew and seemed so much like ourselves that it was a real treat to have them here. They kindly gave me an outing by taking me with them to old Memphis. The little trip was a most delightful one and was my only day off duty since the Christmas holidays.

Six weeks more will bring another school year to a close. The girls are all very busy preparing for examinations. The past month's record of attendance has not been quite so good as usual. Measles, fever, and all other kinds of diseases, it seems to me, have been on the rage. I seldom go into a house that I do not find one or more sick, and no two with the same trouble. I think we ought to have a lady doctor here, too.

Hoping to hear from you soon, I am

Yours sincerely,

ADELLA BROWN.

GURDASPUR, INDIA, June 14, 1889.

DEAR MAGAZINE:—

We have had frequent rains this spring and summer, and our hot weather kept off later than usual. For the past few days the furnace-like winds have been whistling around our house and rattling our doors like the howling winter winds at home in November. Our doors and windows are tightly closed from 6 a. m. to 6 p. m., and were it not for the *punkahs*, or large frill-like fans that are pulled over us day and night we would find it difficult to breathe, for the thermometer ranges from 90° to 98° in our coolest room.

But it is the month of June and my time to write for our MAGAZINE, yet I cannot promise you an interesting letter, for *thinking* is almost out of the question and much effort is required to do our regular work. I will give you a few extracts from my diary.

April 4th my sister and I drove out in our cart some four miles distant to a village named Sidwa that we might visit some of our native Christians. Our road was a good macadamized one and bordered on either side with rows of shade trees, and as far as our eye could reach were waving fields of barley and wheat, almost ready for harvest. To our minds it was fully ready for the sickle, but Indian farmers replied, "No, it is our custom to wait until after our Mela, at which the first fruits are taken and offered to the idols."

After we turned off the main road, our way for a half mile was quite rough, and on our return homeward one of our cart wheels broke down with us. When we reached the village the Christian women gave us a warm welcome and on seeing us shouted, "The Miss Sahibe have come," and hastily placed a low bed-stead covered with a moderately clean sheat for our seats, putting it under the shade of a tree. They then spread a mat of grass at our feet for themselves to sit on. There were twelve of them. It gave us great pleasure to hear them recite their Catechism, Ten Commandments and Lord's Prayer. We then read to them the story of the creation and some about the birth of Christ, meanwhile asking questions about it to see if they understood it. We also gave eye, ear and fever medicines to those who asked for it, and they were not a few. We closed by singing a Psalm with them and prayer. On our return we also visited a Christian family in a village we had to pass. We have Christians in three near villages and are trying to visit them quite often during these summer months. To do this we must start about 5 a. m., and return before noon, as the sun is very hot by that time, and they cannot make us comfortable during the heat of the day in their little close huts.

On May 29th we visited Sohal, a large village five miles west of Gurdaspur on

the railroad. We had met an old lady in the city from that place. She is a hair-dresser and goes from place to place once a month to visit her customers and also to officiate at weddings and funerals. She gave us her address and said to us to be sure and come to see her. We told her we would some day. This morning we went on the train and when we arrived at the station we found we had a little distance to walk back to the village. We both went with fear and trembling, not knowing what was before us; it being a new village, we did not know what treatment we might receive, but put our trust in God for strength and guidance. We saw some carpenters sawing wood under a tree and enquired of them where Sultan Bibi lived. They immediately sent a little boy on ahead of us to point out the place. When we reached her house we called for her and were told she was plastering her house with mud in preparation for the coming rains. She, Zaccheus like, quickly hastened down and crying, *Dhan bhag*, *Dhan bhag*, (blessed portion!) spread a sheet on a bed-stead in a little side room and caused us to be seated and brought fans to fan us. In the meantime, to her annoyance, a great crowd of men, women and children came in to see us, as a first visit always creates great excitement.

One of the Lambardars, a chief man of the village, came and held out a rupee for our touch as a token of welcome. He then sat down at our feet on a low stool and entered into a conversation with us. We enquired if he could read. He said, "I can read in the Goormookhi character." We replied that we had a book with us in that language and showing it to him asked him to read. He looked at it and said it was very plain but too small print for his eyesight and returning it said, "You read." With pleasure we then read and explained part of the sixth chapter of Matthew and the 15th of Luke, the story of the Prodigal son. One man with him said that was the way his son did, he left his wife and child and went away for two years. He reads well, but does not obey his parents, and does not believe in God. He seemed so grieved that he had become an Atheist.

Another person among the crowd asked if it was true that when we die our bodies shall be turned into an animal of some kind and pass through several births. We said no, that was not true; man is greater than any animal and this idea was placing him lower than the animal creation. We explained to him that there were but two births possible, one, when we enter this world, and the other the new birth spoken of in John 3d, which secures to us eternal life. And then read the account of the rich man and Lazarus, which shows that at death man's state is fixed for eternity. And said, our Bible teaches us that there are but two places Heaven and Hell, and two classes of people, the good and the bad. When we die if we are God's people our souls go right to Heaven, if Satan's followers, to hell. When this reading was finished the Lambardar asked if he could bring us anything— milk, tea or sweetened water. We thanked him and accepted the latter, knowing that of the three evils this would be the least, and we could not decline all without offending him. One must eat or drink with these people in order to establish friendship. He sent a policeman to get some new earthen cups, and brought some sugar in his own bowl, then the policeman washed the vessel several times before us, then poured in the water and the Lambardar put in the sugar allowing us to say how much and to mix it with our own fingers, which was a privilege. We were much amused at the amount of trouble it took to give us a drink of water.

Our old woman, like Martha of old, was troubling herself about getting something for us to eat. She kept busying herself about it so that we got to see very

little of her until it was nearly time for our return. We then told her we must go; so she brought a chipati with a lot of sweet cooked rice on it, which we must take and taste, or she would be offended. So we gave her our handkerchief to put it in and then hurried off to the train and she and another woman accompanied us. She said, "You only staid two hours, this is nothing, you should have remained all day." After giving us a strong invitation to come back, we bade her good bye and returned home feeling that God had indeed been with us and opened a door of entrance into the village for the reception of the Gospel.

At another Mahomedan village our first visit was not so well received. It is always hard to gain admittance the first time if we have no acquaintance. We only knew a workman in this latter village. We enquired for his house and met him on the way and asked if he would take us to his house. He replied, "There is no one at home, they are all out in the field cleaning wheat." We then enquired for the Lambardar's house and when we arrived the Lambardar's wife came out but seemed afraid and said, "I don't understand them. Wh do they say?" A man near interprete for her. After some hesitation she place a low bed-stead for our seat some distan from her house. A number gathere around but would not seat themselve We then read a little and (when on woman said they are Kiranees she sud denly disappeared) sang some, but very little interest was manifested. We gav some eye medicines and then tried som other places on the other side of the vi lage. At the second place a Mochee (shoemaker's) house they seated us; bu when we asked if they would permit u to read some from God's Word, they re plied, "No, we don't want to hear you Book:" so we talked a little on religio with them but were not allowed to read We visited other places but all seeme hardened and prejudiced against us, a we turned away a little discouraged an sad that they were not willing to hea the Truth. They are not all like this We have been happily disappointed i many other Mahamedan villages. Pra for us that "As our days so may ou strength be." With well wishes,

Your sister in Christ,

ROSA T. WILSON.

Young People's Department.

PROGRAMME FOR MISSION BANDS.

SUBJECT—EGYPT.

Prepared by Y. P. M. S. of 2d Church, Xenia, O.

Sing Psalm 68: 22-26, 7s & 6s.

Prayer.

Read Isaiah 19th chapter.

1st, Voyage from New York to Egypt.

2d, When and by whom was the United Presbyterian Mission founded?

3rd, The country of Egypt, situation, size, &c.

4th, The religions of Egypt.

Sing Psalm 68: 31, 32, 7s & 6s.

5th, The mummies of Egypt.

6th, The Pyramids.

7th, River Nile.

8th, The different stations of th United Presbyterian Mission, and fo what remarkable, such as Alexandri Cairo, Luxor, &c.

9th, Names and locations of our Forei and native Missionaries in Egypt.

Sing Psalm 80: 5, 6, 11s.

Prayer.

CHURCH HISTORY.

Sarah.—Do you remember who was most prominent in the Church after the death of the good Athanasius?

Mamma.—Perhaps he of whom most is known at this period was Ambrose, although we read of many who were faithful, though not so prominent.

Sarah.—Did he live during the reign of Julian, mamma?

Mamma.—O, no. Athanasius, whom Julian persecuted, lived ten years longer than his persecutor. Julian was killed in his war with the Persians, and was succeeded by one of his generals, whose name was Jovian. The reign of Julian was short, for which the Church should be thankful.

Sarah.—But, mamma, do you think it right to call him "the apostate?" It was not his intention to persecute, and my history tells of his many virtues, and we learn how cruelly he was treated by his own family.

Mamma.—There is indeed excuse for some of his doings, since those who did him wrong in his childhood were called Christians, but he knew enough of true Christianity to understand that it was the want of Christianity and the Christ Spirit which caused his wrongs. To read Church History, and in it his life, we can see but little to admire in Julian. He re-established idolatry. He commanded sacrifices to heathen deities; did not permit the name of Jesus, or of Christ—but bade that he be called "the carpenter's son," "Mary's son," or "the Gallilean," and ordered that Christians be called "Gallileans." When a youth he was appointed Bible reader in the church at Nicomedia, but did not study the Bible or Christ in it, but spent all his youth in the study of heathen classies and Pagan philosophy, and one Church Historian says of him. "From his youth he practised dissimulation with consummate artifice." To be in favor with the Emperor Constantius, he would pray in the Christian church during the day and at night sacrifice to Mercury and Jupiter, and soon as the Emperor died, and he succeeded him, he everywhere restored Pagan altars and forbade Christian schools.

Sarah.—This is a sad picture of one who has had my sympathy because of his royal kindred being destroyed and he treated so cruelly. Then he was so brave and wise in his war with Persia.

Robby.—Yes, sister, and I guess you were sorry that king was killed in Persia, but mamma does not like him so well.

Sarah.—But, mamma, tell us of Ambrose.

Mamma.—After Julian's death Jovian was made Emperor; he was a sincere Christian, tolerant and just toward all, and, had he lived, would have re-established Christianity upon a firmer foundation than ever before, but his reign was short. He died suddenly. Christians wept, Pagans were sorry, but the Arians rejoiced. His brothers, Valentinian and Valens succeeded him. The latter reigned in the East, and did much to restore Christianity. He reigned fourteen years and perished in a battle with the Goths. His brother, then reigning in the West, while kind to all, gave special care to the cause of Christianity. One of the oracles of Greece had declared that Christianity could last but 365 years, but that time had elapsed, and yet Christianity was increasing. This incensed the Pagan wise men, but they had no power to persecute. Just at this time the principal pastor of Milan died, and Ambrose succeeded him. He was the youngest of three children; his father was the Emperor's Lieutenant in France, and died there; his mother and family then returned to Rome. There Ambrose made himself master of all the learning Greece and Rome could give him. His sister, much older than himself, instructed him in the

principles of truth and righteous living. He grew into manhood and was chosen Councillor of Milan, and when Proteus, the Pretorian Prefect of Italy, gave him his commission he said, "Go govern as a bishop as well as a judge." About this time the pastor of Milan died, and a Council convened to elect his successor. The Emperor sent this message to the Council: "Choose a man fit to instruct by his life, as well as by doctrine. and we will readily submit our sceptres to his counsels and directions." The Council insisted upon the Emperor nominating the person whom he thought suitable. He declined, and soon there arose contentions in the Council. Ambrose hearing of the uproar, ran into the church and exhorted the people to peace and obedience to the laws. His speech being finished, the voice of a child was heard crying out, "Ambrose is Bishop." At this the whole assembly with one voice, said, "Ambrose is Bishop." No one was more astonished than Ambrose. He positively declined—pleading his unfitness, &c., and left the city, hiding himself in the country house of a friend. Soon a positive edict brought him back to Milan. Ambrose at length yielded, and the Emperor gave public thanks to God our Saviour. Ambrose was ever faithful in reproving those in authority. The Emperor said, "I knew the honesty of your character before this time, yet I consented to your ordination." Ambrose was then thirty-six years of age; he gave his whole time to the study of the scriptures, disengaged himself from all secular concerns, his gold he gave to the poor, and his lands he gave to the Church, reserving only a competence for his sister; his public labors and study of the scriptures were constant; he preached to large audiences, and soon through his faithful teaching Arianism was expelled from Italy.

Sarah.—I am glad he was successful in crushing out that heresy.

Mamma.—Yes, but in other parts of the Empire it soon flourished again, and this largely through the widow of the Emperor Valentinian, now dead. The Empress Justina threw off her mask. The eldest son by a former wife was made Emperor, his name was Gratian. The Empress Justina instructed her son Valentinian in the heresy of Arius, and through them Ambrose suffered much. At one time Valentinian ordered him to leave his church in Milan. Ambrose sent him this message, "I will not give up the sheep of Christ to be devoured by wolves. You may use your spears and and swords against me; you can but kill the body; for death I am prepared."

Robby.—Well, mamma, don't you think he was a soldier of the cross?

Mamma.—Yes, Robby, and I must tell you of a little boy who loved the Bible and said he was a Christian; he attended the catechism class, and all who did so were called catechumens, I presume something like our Sabbath-schools, he asked to be and was baptized; his father was a general in Julian's army and compelled his boy to be a soldier, but as soon as he could he left the army, and when crossing the mountains he was taken by a band of robbers, who bound him and led him off to a quiet place to take from him all he had. One robber said to him, "Who are you?" Martin said, "I am a Christian." Then the robber said, "Are you not afraid?" Martin replied, "No, I am not, for I know the mercy of my Lord, who is ever near, but I am concerned for you, because you know not the mercy of Christ Jesus," and then he preached Jesus to them. The one who bound him believed in Christ as his Saviour, and begged Martin to pray for him. He protected him and soon left the robbers and became a Christian worker.

Sarah.—How many years did Ambrose live, mamma?

Mamma.—He was only fifty-seven when he died, but during his short min-

istry he did much for Christianity—industrious and fearless. Although suffering much from Justina and her son, yet he had enjoyed the favor of three Christian Emperors, and this son of Justina afterward forsook his mother's teaching, left Arianism and sought instruction from him whom he had persecuted, saying his holy living had commended the religion he taught. After leaving for the East he sent for Ambrose to baptize him, but while he was on his journey to comply with this request he heard of his death. Ambrose wrote much on various subjects. Some of his epistles are very beautiful, but our time has expired, and we must prepare for sleep. M. C. C.

Editorial Department.

ONE cannot consider women's medical mission work without calling to mind the noble service that is being rendered by the Deaconesses from Kaiserworth. They are a band of intelligent and devoted Christian women and are thoroughly trained for their respective duties. Their training school is a Protestant institution and the Bible is the only religious text book. "It is daily read to all and its simple truths are explained." Many members of noble and wealthy families have devoted both their fortunes and themselves to the work and have donned the garb of the sisterhood. They take no vow of celibacy but it is seldom indeed that any one gives up her position for any consideration. In hospitals, in dispensaries and on battle fields they have surprised all by their courage, devotion and skill. Physicians find in them excellent assistants in the most severe surgical operations, and they are ever ready to minister to the wants of the humblest who may need their care. In Mohammedan lands, where woman is so little respected, these Prussian Deaconesses go in safety unguarded and are welcomed alike at the pashas' palace and the peasant's hovel, being regarded almost as angels of mercy.

IN the coming autumn the largest party of new missionaries ever sent out by our church will sail for Egypt and India. And quite a number of those who have been reinvigorated by the peaceful scenes and pleasant companionships of their native land, will return to the work so dear to their hearts. It is a matter of sincere thankfulness that there is sufficient interest in missions in our own church to send these workers forth; and that they are willing to go. It is well to remember that although the salaries of these missionaries have been generously furnished, the care of sending them out and of fully equipping them for work in their several places by the aid of native teachers, suitable buildings, and the like, devolves on the whole church. Humanly speaking, the success of this out-going band will depend largely on the amount of support given by the church at home. They ought to have our prayers and contributions.

The following are the missionaries who will sail for their respective fields in a few weeks:

Returning.—Rev. John Giffen and family, for Egypt, and Misses Elizabeth G. Gordon and Emma D. Anderson for India.

New Missionaries.—For India, Rev. Messrs. Elmer E. Fife, Thos. F. Cummings and Thos. E. Holliday with their wives, and Miss Vina J. McGarey. For Egypt, Rev. Messrs. Elliott M. Giffen,

Jeremias Kruidenier and Wm. M. Nichol. Mr. Giffen and family will sail from New York on the 4th of September. All the others, the returning and the new missionaries, are expected to sail from New York on the City of Rome, Wednesday, October 16, at 10 o'clock a. m. All extra baggage may be sent to Kibbe Chaffee & Co., 43 Worth street, New York, where it will be stored until the time of sailing. It should be sent on some time in advance that it may be certainly on hand in time.

In this connection we notice of English doctors, Radcliffe once received £8,000 as a special fee for visiting Lord Albermarle at Namur, and that the fee of fees was that received by Dr. Denesdale for inoculating the empress Catherine and her son at St. Petersburgh. $60,000 paid down and a pension yearly of $2,500 for life and the dignity of baron. These fees were munificent indeed, but how insignificant the reward when compared with that of such physicians as Schuddu in India, Elmslie in Kashmu, George E. Post in Syria, Grant in Persia, and we may add of Dr. Maria White of our own church in India, and a host of unnamed. They will have a more enduring reward for their services as exemplifying a living Christianity. "A hundred fold in this life and in the world to come life everlasting." The thought is a pleasant one that all physicians are not seeking to *get* but they delight to give of their knowledge and experience to their suffering fellow men, and to those whose dusky faces they have never seen before. "The love of Christ constraineth them."

Persons having copies of the July number 1889, or August and September, 1887, February of 1888, and February and June of 1889, which they do not care for, will confer a favor on the MAGAZINE COMMITTEE by returning them to Mrs. J. G. Carson, Xenia, O.

In "Medical Missions: Their Place and Power," by Rev. John Lowe, F. R. C. S. E., the qualifications of an ordinary native practitioner in China are described as follows:

"The usual way for a Chinaman to enter the profession is to procure a pair of spectacles with large bone rims, some grasses and herbs, an assortment of spiders, and a few venomous snakes, which he places in bottles in his shop window. Here is one of his prescriptions:

'Powdered snakes	2 parts.
Wasps and their nests	1 "
Centipedes	6 "
Scorpions	4 "
Toads	20 "

Grind thoroughly, mix with honey and make into small pills. Two to be taken four times a day.' In cases of debility the bones of the tiger, reduced to powder and made into pills, are administered as a tonic. They reason thus; The tiger is very strong; the bone is the strongest part of the strong animal; therefore a pill of this must be pre-eminently strengthening."

Should our readers desire to be more thoroughly informed, and hence more interested in *Medical Missions*, we can heartily recommend "The Medical Missionary Record," a monthly magazine published in New York, No. 118 East 45th street, at one dollar a year, as replete with interest and valuable news, and facts from all parts of the world concerning the good work being done in the medical mission field. To this Journal we acknowledge indebtedness for the larger portion of the extracts in this number of the MAGAZINE. We have taken pleasure in selecting these, and only regret that limited space forbade farther use of many that would have been interesting and helpful, with the hope that the friends of the cause which is opening before our church with so much promise and blessing will derive similar pleasure and profit in reading them.

The *Woman's Home Missions* of the Methodist Episcopal church, contains this month a picture and sketch of Mrs. R. B. Hayes, President of the Woman's Home Missionary Society of that denomination. That society, the whole church and this whole nation are called to mourn the loss of a *true woman* "who served her generation" by doing God's will. Obedient to the truth she was one God could use. He put her here or there and she became the promise or fruition of the noblest things. She had conscience, she had the spirit of love, she had great energy. Out of these flowed a truly wonderful life of beauty and of blessing.

Subscribers will please notice the date on the tab which indicates the month with which their subscription began, and renew at least by the middle of the month preceding, in order not to lose any number. Those who have not received the August number will know that their year expired with July, if Aug. 9 was on their tab. By sending in their subscriptions soon, both they and also new subscribers who desire to commence with the August number, can be supplied still with that number.

Societies will please observe the following specific instructions in reference to sending contributions to Freedmen's Missions. To Norfolk, mark boxes to Rev. Wm. Wallace, Norfolk Mission College, Norfolk, Va; to Chase City, Rev. J. H. Veasey, Chase City, Va; to Bluestone Rev. J. A. Ramsey, Five Forks, Va., (that is the R. R. Station,) and Mr. Ramsay's post office address is Abbyville, Va.

Women's Auxiliary Board, Etc.

THE WOMEN'S AUXILIARY BOARD.

The action of the General Assembly in relation to the Women's Auxiliary Board is of great interest to the whole Church. A special organization involves special work. The missionary societies have passed the time when they are simply agencies for raising a larger amount of money for mission work. They are the expressions of woman's love and energy, and, therefore, must have channels of their own selection and making. This may be done in the foreign field without infringement on the work of the Assembly's Board. There has been a strong desire to take up hospital work as the special department for the Women's Board, as this has not been regarded as directly within the work of the Board of Foreign Missions, but is acknowledged as an important auxiliary work. The Assembly approved of this in the following action:

"Inasmuch as the Board of Foreign Missions has already handed over the raising of funds for the founding and carrying on of the Sialkot hospital in India to the Women's Board, the Board of Foreign Missions is directed to give the management of the medical work into the hands of the Women's Board, in so far as it extends to the nomination of medical missionaries and to all details in carrying on the medical work in hospitals and elsewhere, and that the Women's Board be directed to report annually to the Assembly."

The two Boards are directed to appoint a joint committee to formulate regulations for the work.—*Evangelical Repository.*

SECRETARY'S REPORT.

One of the pleasant features of the July meeting was the division of the Thank-offering, $4,166.68, equally among the Foreign, Home and Freedmen's Missions, and Church Extension—the last named share to be appropriated immediately to the parsonage at Ireton, Iowa, and to balance due on Park Avenue, Omaha.

Receipts for June amounted to $785.27, including the contents of a little child's bank, which had been forwarded by the bereaved mother, for Dr. Johnson's hospital.

Miss Aikins, of Knoxville College, spoke briefly of the good work being done by former students; also of the urgent need of a dormitory for girls.

The whole subject of Freedmen's Missions is so vast that it seems as if we cannot afford to remain indifferent to our opportunities in that direction.

A committee was appointed to confer with representatives of the Foreign Board regarding medical mission work.

The Treasurer prefers that letters sent to her should not be addressed "Miss E. J. Sloan, *Treasurer.*" It only calls attention to possible enclosure, and may result in consequent loss.

Several contributions of a dollar have been received for educating a child in India. But one of the missionaries says this is altogether a wrong idea; so please contribute only to objects that have been specified in the reports of the Corresponding Secretaries of the Women's Board.

The President will spend some time in Europe, this summer. After many good wishes for her welfare, the Board adjourned until september.

MARGARET M. SHAW.

RECEIPTS FOR JUNE 1880.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—Gleaner's M. Band, West Bellevue,

$20; Busy Bees, West Bellevue, 8; Mt. Nebo, 5; First Ohio Pres., 15.

Salaries.—Miss Thompson, Muskingum Pres., $38.75; Miss Hogg, Societies of 2d Ch Alleghony, 100; Miss Smith, Scotch Ridge, 10; Y. L. M. S., Scotch Ridge, 5; Miss Campbell, Monmouth Pres., 132.50; Miss McCahon, Chartiers Pres., 75.

Miscellaneous.—Willing Workers, 1st St. Louis for church building in India, $15; L. M. Society, West 44th st., N. Y., $28 for Mrs. Andrew Gordon.

Dr. White's Hospital.—Canonsburgh, $10.

Dr. Johnson's Hospital.—West Bellevue, $25.

Home and W. S. I. Mission.—L. H. M. Society, 1st Alldgheny, $25; Beaver Run, 4; Princeton, 20; Argyle, 25; First Ohio Pres., 28.50; M. Band, Living Lake, 5; Canonsburg, 13.17.

Johnstown Church.—A debtor to free grace, $5.

Freedmen's.—Canonsburg, $11, also for Bluestone, 10; Sugar Run for Chase City, 6.

Church Extension.—Scotch Ridge, $10.

Ministerial Relief.—A debtor to free grace, $25.

Orphans' Home.—H. M. Soc., 1st Allegheny, $15; Y. L. Aid Soc., 1st Allegheny, 10; S. S. of same, 25.

Undesignated.—Mrs. Belle Robertson, Etna, $25.

Contingent Fund of W. A. Board.—Caledonia Pres., $4; First Ohio Pres., 1; from sale of Miss Clokey's Mission Band Manuel, 19; from Rules of Order, 1.35.

Thank Offering.—Y. P. Soc., Wheeling, $2.25; 2d Chicago, 7; Savannah, 5.31; DeKalb, 10; Adamsville, 14; North Shenango, .25; East Brook, 5; Miss Jane Morton, Lebanon, Ind., 1.60; Miss Rebecca Bracken, Niles, Mich., 5; Gerlaw, 4.25; North Henderson, 11.88. E. J. SLOAN, Treas.

RECEIPTS FOR JULY, 1889.

Foreign.—A Friend of Missions, New Wilmington. Pa., $50; L. M. Circle, Southfield, Mich., for India, 4; Southern Ills. Pres., 3.20; Coultersville for Egypt, 15; Clifton, 15; Y. L. M. S., Clifton, 13; A friend of missions, Detroit, for India, 25; A friend, Tingley, Ia., 2; White Oak Springs, 15; Mt. Washington, 5; Hookstown, 18; Burgettstown, for India, 5, and for Egypt, 5.

Salaries.—Miss Smith. Garnett Pres., $27.56; Miss Strang, Southern Ills. Pres., 76; Miss Corbett, Conemaugh Pres., 100; Miss Thompson, Muskingum Pres., 37.50; Miss Hogg, Cheerful givers, 3d Allegheny, 25; Miss C. E. Wilson, Des Moines Pres., 10; Miss Frazier, Argyle Pres., 275.

Miscellaneous.—Y. L. M. S., Olathe, teacher at Zagazig, Egypt, $25.50; 2d New Wilmington, Bible reader in Jhelum, India, 37.50; 2d Xenia, Bible reader, Sialkot, India, 50; A friend of missions, Detroit, for Miss Thompson's school, Cairo, 50; Oakland Chapel, Pittsburgh, scholarship, India, 25; Elizabeth Sands and three little friends for support of little girl in India, 9.32; McCrory M. Soc., 3d Pittsburgh, toward support of Foreign Missionary, 6.25; 1st Brooklyn, for Mrs. Andrew Gordon, 10; Cedarville, for Asyoot Training School, 15.

Dr. White's Hospital and for support.—Southern Ills. Pres., $10; McCrory M. Soc., 3d Pittsburgh, 5.

Dr. Johnson's Hospital.—Little Rushie Robinson, (deceased) Turtle Croek, $1.50; Mission Band, Des Moines, 5; Y. W. M. Society, New Athens, 30; Union, Monongahela Pres., 25.

Home and W. S. I. Mission.—Mexico, $22; A friend of missions, New Wilmington, 50; Southern Ills. Pres., 10; Aledo, 8.60; Burgettstown, 7; Y. L. M. S., Sugar Creek, 10.38; Loveland, 5; 2d Des Moines, 10; A friend, Tingley, Ia., 1; Verona, 10; Mt. Washington, 5; Boys of Primary Class, 1st Pittsb'gh, 20; McCrory M. Society, 3d Pittsb'gh, 15.

Freedmen's.—2d New Wilmington, $10; A friend of missions, New Wilmington, 50; Pratt Creek, 8; 1st New Wilmington, 6.70; Hanover, for Prarie Bluff, 11.50; Y. L. M. S., 2d Xenia, for Norfolk, 5; A friend of missions, Detroit, for Norfolk, 25; Mt. Washington, 5; Union, Monongahela Pres., 20.

L. G. Home, Knoxville.—Homestead, $7.

L. B. Home, Knoxville.—L. M. Circle, Southfield, Mich., 4; A friend of missions, Detroit, 25; A little boy, 1st Pittsburgh, 1; 6th Pittsbu gh, 25; Grimston, 7.

Bible Reader, Knoxville.—Miss Irvine, 1st Pittsburgh, $5.

Church Extension and Parsonage Fund.—Lyndon, $2; Coultersville, 10; Southern Ills. Pres., 7; Washington, Ohio, for Wilsonville, 12; Verona, 5; 3d Pittsburgh, for Colfax, 7.50; Union, Monongahela Pres., for Colorado Springs, 15; from same for Lombard street mission, Allegheny, 10.

Ministerial Relief.—Lyndon, $2; Sugarc'k, 25.25.

Orphans' Home, Allegheny.—A friend, Tingley, Ia., $3.

Johnstown Church.—Oak Grove, Ill., $10; 1st Xenia, 20; Butler, 25; Y. L. M. S., Freeport, 10; McCrory M. Society, 3d Pittsburgh, 10.

Undesignated.—Jamestown, Ohio, $11.66.

Contingent Fund of W. A. Board.—Muskingum Pres., $1; from sale of Mission Band Helper, 8.62.

Thank Offering.—West Newton, $2.50; Summerset, Ia., 6.90.

CORRECTION.—The Thank Offering from Philadelphia Pres., was by mistake reported for the Minutes as $68.50. It should be $168.50.

In the report of the Auditing Committee, published in the Minutes, a balanceof only $14,794.45 is shown, whereas the correct amount should read by transposition of the figures, $14,974.45. E. J. SLOAN, Treas.

The following items were omitted in the Statistical Report of Conemaugh Presbyterial Society:

Miss C. M. W. Foster, $25, Foreign Missions.
Union W. M. S., $12 Foreign Missions.
Presbyterial Society, $50, Home Missions.

E. D. BROWN.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Opening exercises conducted by the President.
Singing, Psalm 136, 8s & 7s, 1-4.
Prayer.
Responsive reading of the 68th Psalm.
Roll call. Collection of dues. Reception of new members.
Reading minutes of last meeting.
Miscellaneous business.
Singing 8th Psalm, 7s, 1-4.
Question to be answered by each member present: In what Mission field are you most interested? Why?
Special prayer by the president for Dr. S. E. Johnson and Dr. Maria White in their work.
Singing 5th Psalm, 7s, 9 & 10.
Close with repeating the Lord's prayer in concert. MRS. I. I. ANDREWS, Stamford, N. Y.

FOREIGN MISSIONS—MONTHLY STATEMENT.

FUNDS.—It is hoped every one will carefully read this part of the Monthly Statement:

Receipts during July, $6,351.53.

Expended.—Egypt, $134.98; India, $410.03; Outfit, $100; Dr. Watson, $1.99; Printing, $100. Total, $747.00; Balance, $5,604.53.

Remittances for August.

Egypt, $3,500; India, $3,500; Total, $7,000.

THE ANNUAL REPORT of the Board of Foreign Missions is just published. It contains a large amount of the latest and fullest Facts about our whole foreign mission work. It ought to be read by every member of our church.

Six thousand copies have been published. They are for gratuitous distribution and will thus be sent *free of any charge* wherever they may be desired. J. B. DALES, Cor. Secretary.

136 N. 18th Street, Philadelphia, Aug., 12th, 1889.

BUDDHA.